

THE CHRISTIAN MONITOR.

Good tidings of joy, to all people the same,
The heart to employ, and the tongue to proclaim.

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From the Boston Recorder, (alias London Baptist Magazine.)

A DIALOGUE ON WAR.

BETWEEN
PACIFICUS AND HIS NEIGHBOR.

(Concluded from page 407.)

N.—Though there is something plausible in your statement, yet, after all, circumstances will arise which require a nation to go to war, or it must give up its independence, and submit to the will of an invading tyrant.

P.—It may be so: but let the trial be fairly made; let every possible means be tried which a righteous, temperate, conciliating policy shall dictate, in order to prevent an appeal to arms. It must be allowed, that this has not heretofore been the case; nations, on the slightest provocation, have fled to the sword; yea, when a government has determined first to humble a rival power, or to extend its territory, a pretext has been sought for open hostilities; and any reason but the right one assigned for renewing the conflict, so that the words of St. James are strictly true; "Whence come wars and fightings among you? came they not of your lusts that are in your members?" Supposing the very worst case: an unreasonable enemy wishes to wage war; if rulers were determined to avoid it, how much might be done by mildness and forbearance. "A soft answer turneth away wrath," whereas, a rough, proud, insolent defiance, tends to increase and confirm it. It is so in individual cases, and why not in the affairs of nations? Indeed when it is considered, that the decisions of nations are nothing but the wills of a few individuals, or the will of even one person, the argument is conclusive.

But where are the instances in which every effort is made to avoid going to war? The principals generally rush into it with eagerness, and the auxiliaries hire themselves, it may be, to the power who will pay them the best; and though they have no immediate interest in the contest, are filled with all the hatred and fury of their employers.

But supposing that disputes should arise between neighboring nations respecting territory, or other matters, which they cannot settle by mutual explanation, is it not possible to establish a Court in Europe to which all ultimate appeals should be made, and whose decisions should be final? Let this court be composed of representatives from the different nations of Europe; let them be men of established reputation for wisdom, integrity, and a pacific disposition; and let the governments whom they represent solemnly engage to abide by their decision, even though in some instances it may have the appearance of partiality. I see no reason why a court of this kind should not be superior to party considerations; and, like the Areopagus Greeks, be renowned to the ends of the world. At all events, should the judgment of this court not give full satisfaction to all parties, the aggrieved will do well to abide by it, rather than plunge

their country into all the losses, miseries, and hazards of war. It will require much wisdom to form such a court; but, if it be once thought desirable, means will be found to effect it.

N.—It is too much to expect, that nations who have the power to maintain their rights, should submit to the judgment of this court, when perhaps, it may rob them of some very valuable portions of their territory, without making them any compensation. Why should a nation suffer itself to be thus wronged?

P.—A well constituted court may reasonably be expected to give a fair judgment; and it will be to be lamented, if it should err through partiality, or other bad motives; but even then, it will deserve serious consideration whether, under the most unfavorable supposition, such an appeal is not preferable to an appeal to arms. By an unjust sentence, a nation may be deprived of the possession of a small island, or other territory, amounting to a few thousand annually: but let us consider the sacrifices which are necessarily made by an appeal to the sword. To say nothing of the waste of human blood, and the large portion of misery which is occasioned by war, let us take a view of the pecuniary expenditure with which it is necessarily attended. This will be such a drain upon the resources of the community as, in a mere commercial point of view, vastly exceeds the loss of a small portion of territory.

Look at Europe, at the present moment. It is emerging out of a war which has lasted upwards of twenty years; and though, while the war was raging, it had power to exert itself with wonderful effect; yet, now the stimulus is withdrawn, it is sinking into a state of exhaustion and poverty, which fills every observer with anxiety and alarm. Trade and commerce are vanished; bankruptcies are multiplying on every hand: thousands of industrious mechanics are destitute of employment, and it is to be feared, notwithstanding all that private and public charity can do, are sinking into an untimely grave, through the mere want of the necessaries of life. Nor is this state of things to be wondered at: when such immense demands have been made upon the public property, it is quite natural to expect that property and wretchedness should be the result.

An able writer, in a celebrated journal, has stated, that the late war cost Great Britain, (including the war taxes which have been paid, the loans made to carry on the war, and the monies which must be raised to pay off principal and interest,) no less a sum than 2040 millions of pounds sterling. We look at figures when they are millions, without estimating the vast amount. Let us try to reduce this sum into some shape more within the limits of our knowledge. Now, suppose an ounce of gold to be worth about five pound sterling, and a waggon to be loaded with about three tons of this metal, and then the above sum would load about 3800 of such waggons. Or, of silver, at five shillings an ounce, be substituted, it will be sufficient to load about 76,000 such waggons. Now, if each of these waggons and horses occupy about 20 yards, the whole would take up, no less than 864 miles. What an idea! Waggons loaded with three tons of silver each, close to one another in a line, extending more than the whole length in the island of Great Britain! Is it not much better to submit to a few hardships than run the hazard of such prodigious expenses as these; expenses which endanger our very existence as a nation?

N.—You astonish me by the sums you have stated. Is it possible that we should ever be able to bear up under the burdens which lie upon us? When this war was commenced, it was hoped that it would soon be clo-

sed, and, of course, the expense be but comparatively trifling; and, it is hoped, that now peace is restored, all nations will be anxious to preserve it uninterrupted for many years. But I have often heard it asserted, that war, though it be an evil, is a necessary evil, particularly because it takes away the scum of society, which are fit for nothing else, on account of their idleness and vices, and—

P.—Stay, for a moment, my good neighbor;—excuse me for interrupting you—let us consider the merits of this objection. Necessary to get rid of the worthless members of the community!! The idea is too shocking to be entertained for a moment in any virtuous mind. It is to be lamented, that there are many idle and vicious members of society, who corrupt others by their example, and are a burden upon the industrious and orderly members of the body politic; but is this the way of reforming the community? It may be very properly asked, in the first place, what authority have any individuals to march out the idle and the vicious in the field of battle, to be shot at? If they have been guilty of any crime which deserves death, let them be tried and executed; but do not treat them so grossly unjust as to expose them to death for crimes which do not deserve it. Besides, is it not an unlawful thing to hurry the vicious and criminal, without attempting to reform them, into the presence of their Judge? Moreover thousands of innocent persons suffer with the guilty; for in war no respect is paid to personal character. The ballot or conscription calls into the ranks thousands of the most sober and industrious of our youth, and being refused substitutes, or not having means of providing them, they are forced against their wills into the field. Thus the innocent and vicious perish together.

In addition to this, allow me to add—are there not means for the reformation of society, to which we may look with much greater confidence of success, than to war?—war, which, whatever be its boasts, corrupts the state of society where it prevails more and more? Yes: the true means of improving the moral state of community is, the instruction of the mind in moral and religious truth. Let the ignorant be taught. Let them learn to read themselves in the sacred volume of revelation: let them there see the duties they owe to God, and to their fellow-creatures, and a few years of such instruction will do more to purify the morals of the community, than all the wars which have been since the creation. Yes, neighbor, let our school societies and our Bible societies, continue to operate, and they will, under the Divine blessing, renovate the face of the moral world, and introduce that new heaven and new earth wherein dwelleth righteousness. But you were going to state another reason for the necessity of war.

N.—Yes; I mentioned reasons which I had heard, not which I urged myself; the other was this, War has a tendency to prevent the too rapid increase of population. It is a remark, founded on the most correct principles, that the population of a country will very rapidly increase where it does not meet with any powerful checks; and as the nations of Europe are pretty well stocked, it is necessary that some means should be employed to dispose of the superfluous population, and prevent its too great increase. War does this effectually: thousands are slain in the prime of life, their places are left for others to occupy, and their probable progeny wholly cut off.

P.—I am distressed to hear such an objection stated: how affecting that it should ever have been entertained by any intelligent creature; but, such as it is, it must be considered. It may be asserted, without much danger of contradiction, that war destroys a portion of human sustenance

equal to the waste which it makes of human life. If it destroys the mouths that eat, it destroys all the food that would be eaten by them. What incalculable waste of all the productions of the earth is made by an invading army! It has been asserted, that one man in the navy takes as much to support him as five who dwell in their own little cottages. So that it is but a poor remedy which wastes our provisions, lest they should become too scanty for us.

But let us consider this objection a little more closely. Is it really necessary that millions of men should be killed to keep mankind from starving? First let men take the best use of the means which Providence has put into their hands. The most obvious step is, the cultivation of waste lands. Were this done, Great Britain might find food for a prodigiously increased population. When the people become too many, let them seek for other settlements: the woods of America will repay the labors of millions for ages to come. And then, the sea that exhaustless source of supplies, what stores might be drawn from thence! There are immense shoals of fish, which seem to invite men to partake of them. Let every hill and vale be cultivated; let the treasures hid in the sea be sought after; and when all the means which human industry can devise are exhausted, it will be time enough to talk about going to war to dispose of our superfluous population; but it is probable, that before that takes place, that day, for which all other days are made, will arrive, and relieve us from our embarrassment.

Do you think that he, who made man, will be pleased with those persons who have devised war as the means of destroying human life?

N.—No! I am persuaded he will not; but you will find it difficult, amounting, I fear, to an impossibility to alter the taste and feeling of society on this subject. There are certain notions of dignity and glory associated with a military life, even from our childhood, which few persons entirely get rid of; and which others cherish most tenaciously through the whole of life. And this is precisely what might be expected; for Genius has used all her powers to encircle the great warrior with honor and renown; so that it is the same thing in the public feeling to be a great warrior, and to be supremely honorable.

Whom has the poet adorned in all the pomp and majesty of his most dignified numbers? The military hero. On whom have the artists bestowed the most exquisite touches of their pencils and their chisels? The military hero. Whom has the historian, in his grave and lofty style, been careful to snatch from that oblivion in which the millions of peaceable and industrious subjects are involved? The military hero. Who has expensive statutes, to commemorate his achievements, erected in our cities, and towns, and halls? The military hero. Whose praises from the throne of our public orators, in the midst of the listening senate, which are copied in the public prints, and circulated to the ends of the earth? The military hero's. Whose exploits are celebrated in song, set to the sweetest strains of harmony, to captivate the heart of even the tender female, amidst the retirement and privacy of the domestic circle? The military hero's. It is not to be wondered at, that our youths should form a partiality for a character which Genius has done every thing in her power to encircle with glory. Therefore you possess but little probability of expelling this evil from the world.

P.—I am perfectly aware of the justness of your observation. The Demon of War seldom appears in true colors, as a blood-thirsty monster laden with crimes, and followed by the execrations of bereaved mothers,

widows, and orphans, else men would hate and expel it from the world. This circumstance, however, so far from discouraging, ought to stimulate us to exertion. Societies should be formed for the purpose of enlightening the minds of men, and counteracting the efforts of the wicked one to perpetuate this destructive plauge. At one time it appeared almost impossible to exterminate the slave-trade, but persevering efforts have accomplished it. And we have the most positive assurance that war also shall be abolished. The sword shall be beaten into a plough-share, and the spear into a pruning hook; there shall be abundance of peace so long as the moon endures; for the earth shall be filled with the knowledge of the Lord. And it will be our honor and happiness to work together with God in the great work of improving and regenerating the state of the world.

From the Palmyra Register.

[The importance of the following demands its insertion, though it has too long been delayed.]

The Synod of Geneva convened at Rochester, February 18, 1818, and
REPORT:

The Synod of Geneva has six Presbyteries, viz.

	No. of Ministers.	No. of Churches.
Onondaga,	19	27
Cayuga,	15	26
Geneva,	14	21
Bath,	6	10
Ontario,	19	16
Niagara,	9	16
Total	82	116

Some of the ministers belonging to the Synod have the pastoral charge of Churches not yet connected with any Presbytery; and some have no pastoral charge. Twenty ministers and 1791 communicants have been added to the Synod, the last year.

STATE OF RELIGION.

From a free conversation had on the state of religion within our bounds, it appears, that, in all our Presbyteries, there is an increasing attention to religious concerns. Most of the congregations, belonging to the Presbytery of Cayuga, have been graciously visited; many sinners have been convinced, and hopefully made penitent and humble, and the professed friends of Christ have generally been revived and made to rejoice in the God of their salvation. In the congregation at Auburn, the work of divine grace has been extensive and glorious; 210 have already united themselves to the Church, and are rejoicing in the love and service of their Redeemer.

The congregation, at Ithica, has shared largely in divine quickening. The two congregations in Geneva have also been graciously visited, and God's children refreshed. In the Presbytery of Onondaga the riches of divine grace have also been displayed, during the last year. In the town of Camillus the Holy Spirit has been gloriously shed down, a church constituted, consisting of about 100 members. The congregation in Otisco has also experienced a plentiful effusion of the Spirit. At Salt Point, and in the villages of Orville and Liverpool, the riches of redeeming love have been experienced.

The congregations in Richmond and Geneseo, in Ontario Presbytery; and the congregation in Buffalo, in Niagara Presbytery, have been graciously visited, and the number of communicants very considerably enlarged.

During the last year, Sabbath Schools and Bible Classes have been instituted in many of our congregations, and have been productive of much good. Monthly concerts for prayer and weekly conferences have generally been observed.—These, with the stated female prayer meetings, observed in many of our congregations, with an increased disposition to remember the Sabbath day to keep it holy, and to attend on the stated and occasional preaching of the word, have gladdened the hearts and excited the exertions of the friends of Zion.

In view of these rich blessings of our God and King, the Synod take courage, and call upon themselves and brethren, to make exertions to advance the interest of the Redeemer's kingdom, in full confidence that the time has come for the most High to have mercy on his Zion.

The Synod are not insensible that "there remaineth yet very much land to be possessed."

The Name and Sabbaths of the Lord, are, by many within our bounds, greatly profaned; which with the intemperate, degrading use of ardent spirits, are abominations which call for deep repentance, speedy reformation, and the joint counteraction of all the friends of the Lord Jesus Christ.

The Synod thankfully recognize the good hand of God upon the Congregations within their bounds, and supplicate a continuation of the smiles of the Great Head of the Church, to render all his friends more faithful; to bring his enemies to bow to his authority, and to fill the world with the knowledge, love and praise of his name.

From the Religious Intelligencer.

ABDOOL MESSEEH.

We are persuaded that our readers, especially those who have perused the 1st Vol. are desirous to hear more respecting this interesting man. We hope, ere long, to be favored with farther accounts from him, as Mr. Corrie, his spiritual guide and father, has lately returned to India. In the mean time, we extract the following passage respecting Abdool, from the last Report of the Church Missionary Society.

An intelligent Officer, stationed at Agra, watches over the schools, and renders every assistance to the Native Church. He is in regular communication with the Corresponding Committee at Calcutta.

An Extract from one of his letters will enable the Society to judge of the difficulties which, at present, oppose the progress of the Gospel in this quarter.

Speaking of the little success which attends the exertions now making to rouse the Natives, he says,

"Whenever I converse with Abdool on the subject, he seems to suffer grief as unfeigned as mine; and though he labors effectually as a physician to the body, that, that alone engages the people to come to him, and little benefit is done to the soul. In the course of the last two months, viz. April and May, he cured 100 people, and many of them very difficult cases; yet none of them returned to the Kuttra to give thanks to God. Nay, not even one of them thought of thanking the man, who has thus been the instrument of Almighty goodness. When I tell you that I have reason to think that a great portion of his salary is expended in the purchase of medicines, you will not think it ill bestowed.

The mortality in the town has been great, since the beginning of May; and still rages with unabated violence. Abdool told me, that, in the course of one day during the last month, he observed sixteen corpses carried along the narrow street that passes by the Kuttra. "I could not," he observed, "see these poor people, dying like dogs, without knowledge and without a Saviour, but with heartfelt grief." My dear Sir, I know your heart will be moved, when you read this. You no doubt pray for us. Oh! continue to pray, that our labors may be effectual."

Yet there are encouraging indications of the power of that sacred leaven which is secretly working its way.

The inhabitants have given to Abdool the title of "Hukeem," or Physician, this circumstance, together with the gratuitous distribution of his medicines, attracted the attention and awakened the resentment of the principal native physician of the city, who is an aged man, and of considerable repute among the natives. He went to Abdool, and complained that he had, by unheard means, deprived him of his patients. Abdool answered, "I give medicine to the poor for the love of God: if you do the same doubtless you will have as many patients as you desire; but poor people cannot afford to pay a high price." The Hukeem then entered into discourse on the nature of the Christian Faith; and observed, that it was apparent to him, that no Mahomedan would be in existence in a few years, but all would be Christians; adding, as the foundation of his opinion, that he had overheard a conversation between two of his servants to this purport. One said, "These English are very wise people. They are fond of truth, and their religion is pure. Surely they are too wise to follow this religion of Jesus, if they were not convinced of its truth. Besides, this Religion of theirs is so good, that I am sure it is right."

The friend, who communicates this information, adds:—

"Thus you see, my dear sir, that the Gospel has not been preached in vain in this place; and we have to lament that the love and fear of the world operate so powerfully against the voice of conscience as they evidently do.

The schools, which had considerably diminished in the number of scholars, have received under the care of the Officer before referred to.

Of the natives who made a profession of Christianity when Mr. Corrie left Asia, the Hukeem, a man frequently mentioned in the journals of Abdool Messeeh, has yielded to a high and unbroken spirit, and has apostatized from his profession. Molwee Munsoor, whose character had excited some uneasiness, seems to have been recovered to a circumspect conversation. Burruckut Ullah, there is reason to apprehend, is departed to his eternal rest: "He was a choice man," says Mr. Thomason; "lovely for his Christian meekness, and consistent in his behavior to the end." Other native Christians have fallen asleep in the Lord.

From the Christian Herald, (alias London Missionary Magazine.)

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

A letter of the Rev. Professor Leander Van Ess to the Society.

"To the venerable Society for promoting Christianity among the Jews.

"From the enclosed copies of three letters from a Jewish teacher, the venerable Society will perceive, that he has a strong desire to embrace Christianity, and that with him another Jew is ready to do the same. He has often attended divine service in my church; I have also spoken with and examined him, and found hitherto that he is sincere and true in

his profession. He is, for his station a pretty well educated man, to whom the Lord has given much light and knowledge of himself. The only impediment to his openly professing Christianity is, that this step would at once deprive him of his living, and of all means of maintaining himself; for he, as well as the other Jew, has not where to lay his head. His German style is tolerable, and he understands also the Hebrew; but not being acquainted with Latin, he desires to be enabled to study at some university; which example the other also desires to follow. I immediately applied to the University of Freiburg, but have received answer, that the most I could expect was a yearly stipend of sixty florins, a sum by no means sufficient. I entreat, therefore, the venerable Society for promoting Christianity among the Jews, to facilitate to these two Jews the execution of their pious designs, by granting them pecuniary assistance for some years, out of Christian charity and generosity, in order that they may obtain the accomplishment of their ardent desires, and be able to continue their studies without being exposed to extreme want. I shall be a conscientious steward of your charitable donations, and take care that they receive the supply of their necessities through a third equally conscientious hand. To save immortal souls, by leading them to Jesus, the sanctifier, the glorifier, without whom there is no salvation, is the most exalted reward: for this reward's sake, I appeal to the piety and Christian charity of the venerable Society, for the kind accomplishment of my earnest request. To have saved but one soul will be a most glorious reward on the great day of the harvest, before the throne of God and of the Lamb. Solemnly to receive these two Jews by baptism into the Christian Church, will be to me a most delightful feast, and it might, by the blessing of God, be useful in some way or other to their brethren.

"To the above earnest request, I add one more, which is, that you will have the kindness to send me some copies of the New Testament, translated by your Society into the Hebrew, entitled, "*The New Covenant of Messiah*," together with the Reports of your Society. Mr. Luke Howard will gladly undertake the care of remitting these books to me.

"Let us pray with fervor, both in our love and in our exertions, "Thy kingdom come!" Yes, and it does come with power, and the light penetrates mightily, and with an increasing spread through the darkness of Gentiles and Jews, and reproaches Christians for their lukewarmness in the faith and in love. With the deepest veneration.

"Your brother, united with you in Christ.

"VAN ESE.

"Marburg, July 25th 1818.

From the Religious Intelligencer.

The following lines were written by Miss Philomela Thurston, who has since gone to Bombay with our Missionaries, and presented to Mrs. Clarissa Smith, when leaving the place of her nativity, with her husband and the Rev. David M. Smith, who is stationed as a minister of the gospel at Lewiston, on the Niagara frontier.

To Mrs. Clarissa Smith.

Friendship shall oft at evening hour,
When memory fondly mingles near,
Lend her mild and soothing power,
And mourn your absence with a tear.
Whene'er you think of those away,
Or when you bend the pious knee,
Or when your thoughts on pleasures stray,
O, then dear friend remember me.

Remember me whene'er you sigh,
Though its at midnight's silent hour
Remember me, and think that I
Return thy sigh and feel its power.
And must thou go, and must we part!
Yes, Heaven decrees, and I submit;
The sigh that rends in twain my heart,
Say Clarissa dost thou share in it?

From your sincere and affectionate friend

PHILOMELA THURSTON.

Bedford, Sept. 5 1816.

